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ABSTRACT

This paper outlines the educational history of women in the United States and focuses on three women educators from the nineteenth century: Emma Willard, Catherine Beecher, and Mary Lyon. The paper considers their contributions to teaching and teacher education--all of these women founded schools to educate women. While these women paved the way for all women educators today, their stories portray the perspectives of white women in 19th-century America, since women of color were marginalized and were not allowed to tell their stories. The paper concludes that the road to literacy for women has been a "bumpy one filled with gaping potholes." It finds that numerous political, social, and economic factors have stood in the way of a woman's right to be an educator and enjoy effective teacher training programs. (Contains 16 references.) (NKA)

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PIONEER WOMEN EDUCATORS:

CHALLENGES AND CONTRIBUTIONS

C. L. BUTTERFIELD

U.S. DEPARTMENT OF EDUCATION
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C. L. Butterfield

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Higher education will cause women's uteruses to become atrophied.

E.H. Clark, 1873

As a teacher educator, it has been interesting to witness the process that students go through on their way to becoming effective leaders in education. Most of the preservice teachers I have worked with, and the majority are women, are pre-occupied with the here and now. How does one teach literacy effectively, how can one bring literature alive to her students? Little thought is focused on the history of preservice education, on the education of women at this time, and rightly so. Taking courses and student teaching is an all-encompassing experience. It has been said to be the best of times and the worst of times for beginning educators. But while pre-service teachers are learning their craft through established teacher education programs, reflection on the progress of these preservice programs and the women who pioneered in education needs to be remembered. Through understanding the past, it is possible to change the present and future. For it is these pioneer women educators who struggled against the social, political and economic factors of their time, to enable women to become teachers, and establish effective teacher training programs. In what follows, I shall outline the educational history of women in the United States, and focus on three women educators from the 19th century: Emma Willard, Catharine Beecher, Mary Lyon, and their contributions to teaching and teacher education. While these women paved the way for all women educators today, their stories portray the perspectives

of white women in the 19th century in America. Women of color were marginalized and were not allowed to tell their stories.

Education for women and teacher training programs are relatively new. It wasn't so very long ago that women were denied a right to an education. One particular underlying theme throughout the centuries in the literacy development of women in the U.S. has been one of power and control. Just who had the power and control? A wife's legal status was definitely inferior to that of her husband. She was not permitted to vote, (except in Wyoming, 1869), speak at public meetings, or make a will. Up until the decade before the Civil War, in most states, the control of her property passed at the time of marriage to her husband. With the exception of her clothing, he owned all of this property and could squander it, or use it to pay his debts (Goodsell, 1931). Women were not independent people in the eyes of the law. If they worked for wages, fathers and husbands could sequester them. Professions were for the most part barred to them. The type of education was restricted and vastly inferior to that of men (Curti, 1959).

Although the Puritans highly valued literacy and set up printing presses and enacted laws to school their children (Old Deluder Satan Act, 1647), the word children was loosely defined. This loophole was always blocked when risks of young girls attending school became apparent, but occasionally, in the interim period of grace, girls were allowed to pick up a few crumbs of knowledge. They did this by listening outside the windows to boys' recitations, or they were allowed to sit on the stairs at the back of the schoolhouse behind a curtain. The amount of learning that one

could have acquired by these methods was scarce at best. Still it was judged excessive. The girls in the yard and on the stairs seemed to suffer disproportionately from pleurisy and other respiratory ailments. This was further proof of the divine attitude that education for girls and women was not sought. "Girls were excluded for their own good, as well as to ensure the future of the colonies" (Kendall, 1973).

So how did young girls become literate? Most likely in the home, while reading the bible. If they were lucky, they were sent to dame schools. As early as 1682, in Springfield, Massachusetts, Goodwife Mirick was permitted to establish her school. Transplanted from England, the dame school resembled a modern daycare center. For a small fee, both boys and girls were allowed to attend. The alphabet, some spelling, reading, writing and numbers, according to the ability of the dame, constituted the more ambitious studies, and to these were added knitting and sewing for the girls, which in no doubt, the dame taught more successfully than the rest (Woody, 1929). While these dame schools continued as the main fort of female education for more than a hundred years, its most important function was to give little boys the rudiments of English that they might enter the town grammar schools (Woody, 1929).

As the stranglehold of Puritanism loosened somewhat in the late 1700s, the image of an educated woman began to improve. To generalize, she was no longer regarded as a heretic, but merely as a nuisance to her husband, family, and friends (Kendall, 1973). Her sphere was in the home and her education was limited to domestic industries, religion and moral instruction designed to reinforce

established ideas and customs (Goodsell, 1923). In some places, girls were allowed to attend the town schools in the hours before, after school and during the summer months when boys helped with farm work. Marriages at thirteen, fourteen and fifteen years of age were common, while according to one contemporary, a girl who was unmarried at twenty, was "reckoned a stale maid...," after twenty-five the situation was considered hopeless (Woody, 1929, p.140). Consequently, girls were trained for the state of matrimony which economic necessity forced on almost every girl (Curti, 1959).

Females were thought not to have needed much. Under the conditions of domestic occupations in the home, it was accepted without challenge, that since women would do little of the world's work requiring book knowledge, their intellectual education could quite properly be neglected or reduced to a meager minimum. This was ample evidence that the intellectual abilities of women were generally believed to be inferior if not actually existent (Goodsell, 1931).

Some leading European educators shared this viewpoint as well. For example, Rousseau said that women ought not to learn a great many things, but only such as it is proper for them to know. He was well known for his educational theories and pedagogy, but did his theories include females? His response was, "Thus the education of the fair sex should be directly relative to ours. To oblige us, to do us service, to gain our love and esteem, to rear us when young, to attend us when grown up, to advise, to console us, to soothe our pains and to soften life with every kind of banishment; these are the duties of the sex at all times, and what they ought to

learn from their infancy" (Kersey, 1981, p. 132). Thus shaped by social circumstance at a very early age, the unenlightened man viewed women with a scornful wonder. They had come to the conclusion that women were inferior to themselves in all the higher intellectual, social and moral qualities. Therefore they argued that women must be kept in strict subordination to fathers and husbands and rarely, if ever, allowed to taste a liberty which they would surely abuse (Goodsell, 1923). Unfortunately, many women came to believe in this viewpoint as well.

The 1800s ushered in a new era for women. Major social, political and moral factors brought about changes in thinking in regards to female education. The Revolution was over and an aura of revolutionary principles still lingered in the air. Natural rights, and rationality of human beings ought to be applied to all, not just white upper class men. With industrialization, men turned from farming and school teaching to different business opportunities. Questions again were raised. Just what was a woman's sphere? Could her mind be educated? Was it equal to that of a man? Her sphere was still the nursery and the kitchen. But as a husband's finances increased, and machines took over from women the necessary sewing and embroidery, the upper class woman's sphere came to be the parlor. Regardless of any lack of wealth, a gentleman would want a woman who was a lady (Thompson, 1947). So, opportunists wasted no time by setting up their own finishing or adventure schools. Such schools were not devised for the purpose of educating girls; they were commercial enterprises, so no solvent person was turned away. One could buy a variety of classes.

Students could take needlework, languages (usually French), dancing or ouranology (sky watching) to name a few. English studies and English textbooks were prepared for "young ladies" and lacked a vigorous academic cachet. They carried a certain stigma, an air of being a second best choice for those who were presumed could not handle the rigors of classical studies (Applebee, 1974). These schools were definitely not free and were scattered over a wide area. In consequence, girls of the poorer class were generally excluded from them and prosperous parents, who were willing to send their daughters to these new schools for an education were chiefly the patrons (Goodsell, 1931). The education of women continued to be governed by class and color considerations.

With industrialization came immigration. Immigrants poured into the United States from Europe hoping for a better life. By clinging to their Old World customs, these immigrants aroused the opposition of older Americans, many of whom felt that their own national institutions were imperiled. Industrialism created a new laboring class, and gave rise to new social problems such as slums, increase in crime, child labor, and the weakening of family ties (Curti, 1959). The upper class in America greatly feared the violence and mobocracy ways of the lower classes. They did not want a repeat of the disaster of the French Revolution. The common schools were seen as a solution to these problems and as a way to assimilate, control and Americanize the new immigrants. These common schools created a new demand for teachers. The expense of schools was the most objectionable feature to taxpayers; thus any cheap teacher supply was a great asset. While men were pursuing

life on the frontier and in the factories, they were not interested in cheap labor at their own expense. Teaching was regarded as a stepping stone to some more lucrative form of employment. So who would be the teachers of our young children, the Nation's Fathers wondered?

In the 1840s, '50s and '60s, theorists argued that women were better suited than men "to begin the first work in the temple of education," in Horace Mann's quaint phrase. These educators and politicians claimed that teaching unlocked a woman's instinct for mothering and prepared her for marriage (Hoffman 1981). Again the theme of power and control comes to mind. Because of an enormous need for a great many teachers at a very cheap price, men decided that women were to fill that logical void. Horace Mann and Henry Barnard ranked as pioneers in thought toward women's education, but neither sympathized with the advocates of women's rights and both discouraged women from aiming to secure suffrage and equal opportunity with men in all professions. Mann was quoted as saying, "Women had a divine mission to teach, they were not only cheaper, but superior instructors of youth, in as much as they understand the child's mind and are able better than men to follow its movements and lead it more gently and effectively along the right paths (Curt, 1959, p. 177). Thus the common schools created a new demand for teachers, and women such as Emma Willard, Catharine Beecher and Mary Lyon supplied the seminaries and teachers.

Emma Willard, Catharine Beecher and Mary Lyon were all born in New England in the years 1787, 1800, and 1797 respectively.

Both Emma Willard and Catharine Beecher enjoyed the privileges of upper class family life. Both families were very supportive and tolerant of these women's interests in education. Tuition was readily paid to the town schools and academies that both women attended. Emma Willard was so sheltered by her family, that it was not until she was an administrator of the female academy in Middlebury, Vermont, that she began to perceive that the townspeople did not take education of girls seriously. Girls to be sure, were to be introduced to various fields of knowledge and permitted to make their bow, but a long and thorough acquaintanceship with learning was reserved for men (Goodsell, 1931). A basic permeating fear underlined this attitude for most of the 19th century. An educated woman might be a threat to the established and symbiotic pattern of American family life. "If all our girls become philosophers," the critics asked, "Who will darn our stockings and cook our meals?" Very few men believed that a woman who had once tasted the heady delights of Shakespeare's plays would ever have dinner ready on time—or at all (Kendall, 1973).

It was during this frustrating time in Middlebury that Emma Willard formulated her dominating purpose in life; the determination to secure for her sex full opportunities for learning as a human right and to extend these privileges so far as possible to all women (Goodsell, 1931). She was determined to introduce "a grade of schools for women higher than any here to fore known" (Fenner and Fishburn, 1944). Her plan for improving female education has been called the Magna Charta of women's education and was

published in 1819. Her plan was widely read in America and Europe, and Presidents Monroe, Thomas Jefferson, and John Adams are said to have approved of it. This plan consisted of the analysis of the defects in the education of females, statement of principles which should regulate education, description of a well-planned female seminary, and the eloquent recital of the benefits the nation would reap from such seminaries. She presented her plan under the invitation of Governor Dewitt Clinton to the New York State Legislature in 1819. They politely listened to a woman of her station and promptly tabled their decision to give her the needed money, over and over again. Mrs. Willard made the audacious proposal that legislatures appropriate public funds for the education of young women, rich and poor! The state legislature questioned her plan. Of what use was book learning to women? Would it make them better cooks, seamstresses, nurses and caretakers of children? Above all, would not the higher education of women tend to make them ambitious and thus upset the established order? A decision was finally reached, the state legislature granted a charter for a school, but no funds.

In September 1821, Emma opened the Troy Seminary to 90 girls from seven states. It was different from the other seminaries and adventure schools of that time in that studies were selected either because they improved the faculties, or that they would be useful for later life. "Why should we be kept in the ignorance of the great machinery of nature?" she asked (Rippa, 1984, p.264). She was against the common practice of pedagogy which was, "to load the memory of pupils with a mass of undigested knowledge, and,

provided they can recite a certain number of pages, they are supposed to be well taught." "On our plan, every lesson must be fully explained. The scholars are not urged on faster than they understand, and sensible objects are employed for the purposes of illustration. By the old system, a teacher had nothing to do but hear recitations; by this, the teacher's duty is laborious, and the pupil's comparatively light" (Woody, 1929, p.425). Henry Barnard remembers Willard as saying, "I was wont to consider that my first duty as a teacher, required of me that I should labor to make my pupils by explanation and illustration understand their subject, and get them warmed into it, by making them see its beauties and its advantages" (Barnard, 1859, p.134).

Her school offered a variety of classes, among them, mathematics, history, geography and science courses. Many of the science courses were more rigorous than those at many men's colleges. No other girl's seminary of that day could boast such advanced courses. Her introduction of physiology in an era when the very mention of the human body by ladies was considered vulgar was met with public outcry. To study this subject would rob girls of delicacy! From 1847-1859, when the physical sciences were being taught almost completely by a textbook method, Willard's trained teaching staff were teaching the girls chemistry by means of experiments performed through class demonstrations and carried out by students themselves in the laboratory (Rippa, 1984).

Believing that school life should approximate life in the community and prepare for it, she organized a scheme of student self-government and placed the primary responsibility for discipline

on the student body. When discipline was necessary, she talked to the girl personally. Elizabeth Casey Stanton, a former student and leading feminist from the 19th century remembered, "She was always robed, one must use the word robes, so majestic was her bearing, in rich black silk or satin. She had truly classic features, most genial manners and a dignity truly regal" (Fenner & Fishburn, 1944, p.38).

Emma was one of the first administrators in a woman's institution to point out the necessity of private endowments for scholarships and educational purposes. She loaned her own money to needy girls who wanted to prepare for teaching and actively encouraged girls to enter teaching as a career rather than an interim before marriage. To increase prestige and command higher teacher salaries for her trained graduates, she established in 1837 an alumnae organization called, The Willard Association for the Mutual Improvement of Female Teachers. This was probably the first organization to bring the issue of salaries before the taxpaying public. Even so, it wasn't until 1866 that women were finally admitted to membership in the National Teacher's Association on the same terms as men.

When Emma Willard retired in 1838 and turned Troy school over to her son and wife, a former student, she spent the remaining thirty years of her life traveling about the United States agitating for better schools and teacher training. She worked for reform by traveling at home and abroad by presenting model lessons in mathematics and geometry in school after school. When she died at eighty-three in 1870, she was widely recognized by both men and women as a powerful educational leader. Emma Willard is known

not only as the founder of Troy Seminary for girls, but as a gallant laborer in behalf of equal educational opportunities for women to be achieved through public grants, of thorough preparation of teachers and the improvement of instruction in the common schools (Goodsell, 1931).

Catharine Beecher came from one of New England's most well known families. Her father was Lyman Beecher, later to become one of the best known congregational ministers in New England. Famous siblings were Henry Beecher, noted orator, and Harriet Beecher Stowe of Uncle Tom's Cabin fame. She grew up in this close knit family, and was heavily indoctrinated with their father's religion which was an integral part of her life. She was a sincere believer that a woman's place was in the home, but she thought every woman should be trained as an educator before she ever ought to be considered as qualified to become the head of the family. She suggested that women were natural teachers and envisioned training women teachers who would work "not for money, nor for influence, nor for honor, nor for ease, but with the simple, single purpose of doing good" (Hoffman, 1981, p.5). She said that women were more suited than men to do the work of human development, because they were more benevolent and more willing to make personal sacrifices. This viewpoint put her in direct confrontation with the thoughts of leading feminists (Susan B. Anthony, Elizabeth Cady Stanton) during the 19th century, but she still had a great impact on teacher training for women.

Catharine and her sister, Harriet, established Hartford Female Seminary in Connecticut in 1827. It was during the Hartford years

(1827-33) that Catharine became discouraged with the amount of work and effort it took to run the school without accomplishing her goals for her students. The Beechers were obliged by the public to include a long list of dainty accomplishments in their Hartford curriculum. Catharine Beecher said that "all was perpetual haste, imperfection, irregularity, and merely mechanical commitment of words to memory, without any chance for imparting clear and connected ideas in a single branch of knowledge. The review of those days is like the "memory of a troubled and distracting dream" (Harveson, 1969, p.42).

After six years at Hartford, Catharine was convinced that her school could never approach the standards of an American college without endowments. She had visions of a faculty of co-equal teachers sharing responsibility of administration by majority vote. She desired an adequate library, and enough time for teachers to develop their crafts and become specialists, all things that we tend to take for granted today. These were all lacking at Hartford, and due to the strain, she suffered a nervous breakdown and retired from the seminary in 1833.

She traveled to the West (Cincinnati) with her father that same year to rest and recover. Instead she established the Western Female Institute. The school was organized on the college plan of co-equal teachers, along with an advisory system.

At this time in her life, Catharine became passionately interested in the problem of securing better training for the women teachers who were flocking into education due to the great need for common schools, other women educators' encouragement, and as

the only field of skilled work available to them. For the next forty years, Catharine labored by traveling, lecturing, and writing to organize societies for training teachers and especially to work out plans for supplying trained teachers to staff the new schools springing up in the frontier states and territories (Goodsell, 1931). In 1852 and 1854, she established Milwaukee Female College in Wisconsin, and Dubuque Female College in Iowa. Both schools had a normal department specifically to train teachers to teach on the Western Frontier.

Until her death in 1874, Catharine Beecher spent the last twenty years of her life writing proliferously, and organizing for better teacher training. Her thirty-three books ranged from topics on the value of domestic economy, to a book entitled, American Women, Will You Save Your Country, that was published anonymously. The ringing challenge in this book promoted common schools and better teacher training for women. It was sent to influential women throughout the South and West, and as a result, contributions began pouring in for Catherine's strategy to train teachers from the East and send them out into the Western and Southern frontier schools.

Although her project of providing an adequate supply of trained teachers to the West and South accomplished considerable good, it was not particularly successful. Teachers arrived to the frontiers only to find no school for them, or in a place where women were scarce, they married and left the field of teaching. Perhaps the most valuable result of her teacher training movement, was the

education of public opinion for the need for common schools and trained teachers which Catharine Beecher inaugurated.

Out of the three women, Emma Willard, Catharine Beecher, and Mary Lyon, Mary was the only educator who came from a background of poverty. She experienced first hand what it was like to desire an education and not being able to pay for it. A highly intelligent woman, she worked her way through the local district school and academy by keeping house, and by teaching in the local schools for 75 cents a week. Having befriended a trustee and his daughter at Byfield Academy, and they being so impressed with her intellect, she was allowed to continue her education with tuition waived. Here she studied a rigorous selection of courses such as, philosophy, metaphysics, logic, theory, disputation, and religious study. This constituted an unusually scholarly curriculum for women at this time (Kersey, 1981). Owing to Reverend Joseph Emerson's cousin of Ralph Waldo Emerson, dynamic influence, her religious life became far deeper and intense as well (Goodsell, 1931). Had she been a man, she would have continued her education at Harvard or Yale, instead she was lucky to get additional instruction from an Amherst Professor after school hours.

In subsequent years, Mary went on to teach at Sanderson, where she had been a student in her elementary years, Adams Female Academy in New Hampshire, and at the Ipswich Academy in Massachusetts. The longer she taught the more irritated she became that schools for girls were not publicly supported or substantially endowed. She visualized a school which would begin where such fine academies as Emma Willard's at Troy, New York, left off, a

school for girls comparable to Harvard and Yale for young men (Fenner & Fishburn, 1994).

During a time period when the same old arguments about female education resurfaced again and again such as, "What about the sanctity of the home? What about the health of the future mothers of the race? What about supper? (Kendall, 1973). Mary Lyon quit her job at Ipswich School to devote all her time to securing funds for her seminary for girls. She convinced a group of clergy and businessmen to be the trustees and to promise her $27,000 on the grounds that to do so would be a wise and sound investment. But due to the growing financial panic in the 1830's in the communities, they could not raise the money. All her strength and drive were channeled toward the goal, obtaining a better schooling for girls like herself who wanted desperately to learn more about everything, but who could not afford to pay for a higher education (Rippa, 1984).

She proceeded to ride alone throughout Massachusetts arguing and begging for money. She was soundly criticized for this unconventional and unladylike behavior. "What do I that is wrong?", she replied angrily to those who criticized her action,..."I am doing a great work" (Rippa, 1984, p.267). The $27,000 had been raised and Horace Mann signed the charter for Mount Holyoke. Mount Holyoke Female Seminary opened its doors in November 1837. Mary Lyon went even further than Emma Willard. Her seminary was built on a more rigid program. It prepared girls for careers other than teaching. "The design is to give a solid, extensive, and well balanced English education," explained Mary

Lyon, "which will prepare ladies to be educators of children and youth rather than to fit them to be mere teachers, as the term has been technically applies" (Rippa, 1984, p.270). The program consisted of a three-year course of studies instead of a typical two-year seminary program. Entrance examinations, academic preparation, and high standards were necessary requirements. She did not intend to teach domestic service, but each student was to perform at least two hours of domestic work daily. This was necessary to keep the expense for room and board down so the poorer girls would be able to attend. In a time when seminaries, such as Emma Willard's Troy School, or Catharine Beecher's Hartford Seminary, catered to the upper class girls who could afford such education, Mt. Holyoke was one of the first female seminaries to provide instruction to the poorer class of girls.

Mary was described as a teacher who set high academic ideals, was loving, but stern when necessary, and took personal interest in each student. The most essential qualifications of a teacher to her were: a thorough mental culture, a well-balanced character, a benevolent heart, an ability to communicate knowledge and apply it to practice, an acquaintance with human nature, and the power of controlling the minds of others (Kersey, 1981). She continued to teach and train teachers at Mt. Holyoke until her death in 1849.

Mt. Holyoke attained full collegiate status in 1888 and few historians seem to refute the institution's claim as the oldest women's college in the United States (Rippa, 1984). The influence of Mount Holyoke in stimulating the higher education of American women has been considerable. This seminary, with its ever rising

academic standards and with its body of intelligent and socially useful alumnae, gave to New England and other sections of the country and impressive demonstration of the social value and importance of a solidly educated womanhood. It was a direct result that from colleges like Mount Holyoke, women gained confidence that their minds were not inferior and slowly, but inevitably, they became interested in a wider variety of careers (Stabler, 1987).

Although all three women agreed with the maxim of the day that "The station of a woman is designed by God to be subordinate and dependent, duties should be retired and private, labors modest and unobtrusive" (Goodsell, 1931, p. 234), their actions said otherwise. Both Willard and Lyon took long unchaperoned trips designed to promote their own ideas about women's education and solicit money for their schools. Lyon especially incurred the wrath of critics for her untypical actions of a lady. Beecher forged new territories by traveling out to the untouched frontiers to organize schools and promote better teacher training. All three women were crafty administrators and knew what they had to do to keep their dreams alive. "It is desirable," wrote Mary Lyon in 1834 of her Mount Holyoke Female Seminary project, "that the plans relating to the subject should not seem to originate with us, but with benevolent gentlemen. If the object should excite attention there is danger that many good men will fear the effect on society of so much female influence and what they will call female greatness" (Kendall, 1973). Men held the purse strings, so new and subtle counter arguments were presented with great delicacy. In order to achieve their goals for the education of women, there pioneer

educators capitalized on the quote of the day; "God had entrusted the tender minds of children to women, so therefore women were morally obliged to teach" (Kendall, 1973).

Although all three women did not approve of the militant agitation for the legal, political and economic emancipation of women, all three devoted their lives to the improvement and better training for teachers. Beecher believed that properly trained women teachers would not only prevent the violence and revolution which, like other educators, she feared much; they would also soften sectional antagonisms and promote true national solidarity (Curti, 1959). Willard was active in the peace movement, and expressed thoughts on politics, temperance and abolition, but she did not teach her students to question the traditional belief in masculine responsibility for the social-political problems of the day. Lyon too, was not concerned with the social economic questions of the day, nor did she expect her students to be (Curti, 1959). These early advocates of education for women did not want to jeopardize their course by supporting women's suffrage. They did not want to risk antagonizing those charitable men who were needed to support their movement. Furthermore, their faith led them to believe that once education had become universal; other problems would soon be settled (Stabler, 1987).

Willard, Beecher, and Lyon were successful women educators in the 19th century. They were successful in establishing schools to educate girls in a time when a female's mind was thought to be feeble and inferior. They were influential in introducing a new pedagogy through their numerous publishings and innovative

classes. They were successful in informing the public of the need for educating girls and for having trained teachers in their schools. They helped accelerate the newer ideal that women should be educated, not merely to adorn and embellish fashionable society, but also for broader social functions and for specific utilitarian tasks (Curti, 1959). These women spurred others on to set up schools in the female seminary image through out the united States and in foreign countries. Most of all, their success was the proof that women were capable of pursuing the more "solid" studies which Emma Willard, Catharine Beecher, and Mary Lyon furnished in their seminaries. This constituted the natural first step towards complete emancipation in political and economic life, demanded by women in the next generation.

In conclusion, the road to literacy for women has been a bumpy one filled with gaping potholes. The right for a woman to be an educator and enjoy effective teacher training programs has not been an easy one to accomplish. Numerous political, social and economic factors have stood in this way. Today when our educational system is being blasted on from all personal and political arenas in our society, it is important for new educators going through their own teacher training programs to remember what was before and the struggle that occurred to make our educational program what it is today. In the words of Herbart Marcuse from his book, Eros and Civilization (1955):

"As a liberating element of remembrance, Historical inquiry becomes more than a mere preparation for the future by means of recovering a series of past events; instead, it becomes a model for

constituting the radical potential of memory. It is a sober witness to the oppression and pain endured needlessly by history's victims and a text/terrain for the exercise of critical suspicion, highlighting not only the sources of suffering that need to be remembered so as not to be repeats, but also the subjective side of human struggle and hope."

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